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THE BURMA NEWS

OCTOBER, 1936

FROM THE AMERICAN BAPTIST MISSIONS IN BURMA

ANNOUNCEMENT

SHORT COURSE SCHOOL

For Christian Workers and Rural Reconstruction

October, 14th to 23rd

AT PYINMANA AGRICULTURAL SCHOOL

INSPECTION — FELLOWSHIP — HELP

Saya U Ba Han	Spiritual Leader and Bible Teacher
Sayama Hannah	Womans Work and D. V. B. S.
Government Experts	Will Discuss Farmers Problems and Work
Agricultural Department	Sugar Cane—Paddy—Crops—Fertilizers
Health Department	Keeping Fit—A Healthy Village—Overcoming Disease—Health Pictures
Veterinary Department	Protecting our Animals—Making Them Well
Co-operative Department	Working together for Profit—Selling Eggs Selling Crops—Getting Credit.
Agricultural School Staff	Feeding Animals—Selecting Breeding Stock Cultivating Crops — Learning to be Better Farmers
Youths Conference	Building a Better Burma—Learning to Play

COSTS—Rs. 5/- for food and registration (full time). Get a group of four to come and try to get a concession on the railway. For full information and concession write to Rev. J. M. Smith, Superintendent, A. B. M. Agricultural School, Pyinmana.

Wednesday,	October	14th *Opening Day*
Thursday,	,,	15th *Ordinary Day*
Friday,	,,	16th *Agricultural Day*
Saturday,	,,	17th *Youths Day*
Sunday,	,,	18th *Church Day*
Monday,	,,	19th *Co-operative Day*
Tuesday,	,,	20th *Veterinary Day*
Wednesday,	,,	21st *Public Health Day*
Thursday,	,,	22nd *Regular Day*
Friday,	,,	23rd *Closing Day*

THE
BURMA NEWS

H. W. SMITH, *Editor.*
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Poom

In the far northern part of Burma, in the Falam section of the Chin Hills, there is a village where is a widow, the mother of seven girls and two boys, who has been handed a message to-day which has carried with it a dagger thrust to her heart. Poom, the son of her heart, who left the parental roof several years ago, to secure an education in the great metropolis, Rangoon, beyond the primary grades of his native hills has departed never to return. The father, Htsun Tun, deceased Government translator in the Falam Hospital was to be represented among his people by a worthy son — his people who but for a small number are still held in the bondage of their age-long animism and ignorance. But Poom had found a new light, he was a herald of a new day that is breaking. He was looking forward to a medical training for service among his own people.

The providences of God are often inscrutable, for on the merry festival of Christmas day 1934, this joyous youth from the tenth Standard, the last year of High School, while out with a group of companions for an auto ride, was crushed under an over turned car and suffered a broken back. He was taken to the General Hospital where he spent twenty months on his back on a water mattress, nevertheless full of hope and good cheer until the last, ever thoughtful of others rather than of self. From this bed side there radiated a subtle influence that made itself felt in every ward of that great hospital. You could find individuals in practically every ward who knew of the man with the broken back in ward 13.

Often we called on him and never failed in the visiting hour to find a group of friends assembled, many of them almost daily visitors over many months. These were from among Animists, Buddhists, Mohamedans, Hindus, Christians and others. He radiated contagious joy and hope, in spite of personal suffering and the physical hopelessness of his condition. Though the most pitiful and incurable case in the ward, he was a daily inspiration to the more fortunate. Said a Mohamedan bazaar man, "I don't understand his wonderful spirit." Speak to the nurses in any section of that great hospital and their faces would lighten up with evident interest, for they all knew of him. One day when he expressed a desire to look out and see the green grass, I suggested getting the nurses and assistants to move his bed so he could look out and he replied, "Oh no. The nurses are so kind to me and they have so much to do. I don't want to bother them to have my bed moved." The last evening I called on him, when he was too far gone to recognize anyone, another patient a British Tommy, said, "That was a fine song service they gave him the other night. A bus load of your

people drove up side of the road in front of this ward, and sang hymns for Poom. It was too late for them to get into the hospital."

Dr. Josif arranged for the funeral service in the pretty little Chapel of Cushing High School. There was not a great number there, but the same variety of races and creeds were in evidence, and followed his body to the grave after the service in the Chapel. It was touching to see a great big Mohamedan man weeping like a child beside the grave. He met Poom first in the hospital, and for months faithfully visited him and shared with him fruit, soda water, etc. I spoke to him and said, "You have been very kind to Poom" and he replied, "We will miss him very much." A Sikh medical student was there at the grave with a camera to take a picture, so as to send it to the parents and friends up north. How kind and sincerely friendly they all were to Poom, whom they first met in the hospital, a casualty of the motor car! What was the secret of this attractive life? It was his joy and uncomplaining spirit in bearing of heavy cross laid upon him in his youth. Where did this Chin boy from the wilds of those Chin Hills find the springs of his joy? It was in his unshakeable faith in God the Father, and Jesus as personal Lord, and the Hope eternal. On the 16th he knew his days were numbered and he spoke of it. There were times when after reading scripture and praying with him, his eyes were filled with tears. Life was sweet to him. One day he said that even if he had to live a cripple on his back, still he wanted to live for there was so much in life still to enjoy. Never a word of complaint fell from his lips.

With others I came away from that lugubrious place, the cemetery under a drizzling sky, but with a brightness in my heart. I thanked God for Poom, a little Chin boy from the wild and pagan hills of the far north. He had triumphe through faith, hope and love. Frienc had been drawn to this lad like butte flies to a scented flower. Though stranger in a foreign land, he ha a funeral with its stately black hears following busses and private car with floral tributes and a dignifie orderly service, such as no paga Chin Chief had ever had back in h native hills. But it was not the pom or pageantry of which we were a thinking. It was the humble, patien kindly spirit of the Chin lad who ha been with Jesus and was a blessing t us all.

C. E. Chane

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A Mogok Wedding

A quiet wedding took place i Mogok at ten o'clock Monday mor ing, September twenty-eighth, at th home of Rev. and Mrs. A. C. Hann when their daughter Helen Judso Hanna and Mr. George Samuel, th Sub-Divisional Officer of Mogo were united in marriage. The bride father performed the ceremony. Th bride and groom wore their ridin suits for the ceremony, and after b ing felicitated by friends who ha gathered for the occasion, departe by motor car for a point a mile ar a half outside the town, and fro there went on by horseback t Bernardmyo, where they are to sper their honeymoon.

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Pegu

We had an experience during Se tember in our school that we do n care to repeat. On the 3rd, o teacher and one little girl were take sick with what the doctor thoug was malaria. The little girl's feve was 106 degrees on Saturday the 5t Her mother came and took her hom

about thirty miles from Pegu; she evidently caught cold and on the 8th, passed away. The little girl was a boarder, the teacher lived in Mary's house with her mother, and they boarded themselves. Meantime we heard that another child, not a boarder, a little boy, was sick. Then on the 8th, another teacher was taken. At first the doctor took a blood test and found malaria germs, but the fever stayed up so he began to suspect complications. Another blood test showed typhoid germs. So it was complication. The fever did not go below 101 degrees on either teacher for two weeks, and in the evening would be 103-105 degrees, so we had a pretty anxious time. The doctor came twice a day. The other teachers helped in taking care of the one in the dormitory, but the mother of the other did not want help, except that the Bible Woman slept there at night. The little boy outside was the first to show signs of getting better, but we found that he had been sick a week before we were told. It was not till after the 20th, that the teachers began to get better. But as I write this at the end of the month they are well on the way to recovery. As soon as typhoid was suspected I reported to the health officer, and asked to have all on the Compound inoculated. That came in the afternoon of the day school closed, the 25th. And he gave us the two usual doses all in one. We have not been able to discover the source of infection. And there do not seem to be any other cases in Pegu. But there were some in the hospital in August. The whole town drinks from the same water supply. The sick teachers were made the subject of all prayer meetings during this month. And I am persuaded that it was effectual. They prayed for the doctor as well as the patients. But we are thankful that it turned out no worse.

M. C. Parish.

Women's Work in Pyinmana

If your pages are not too crowded, I thought you might find room for a few words from the women of our station. We haven't much to crow about in the way of accomplishment, but some things are happening which might be of interest.

Our Women's Society is maintaining a Bible Woman this year, for the first time in four or five years. This in itself is a cause for rejoicing — there is much for a Bible Woman to do here. What the one who is here may lack in years and experience is made up for in earnestness, and a friendly, winning personality. Our Women's Society pays her way to Shwemyo twice a month and Mrs. Tun Sein, the Forest Officer's wife at Kantha, pays her way out there every week, so that she is a great help to our school nurse who goes to these two places every week. Our school nurse, a graduate of the Namhkam hospital, is proving herself to be a great blessing to our work. She is a splendid nurse, and besides that she has a vision of real Christian service. It is a joy to go with her into homes — she realizes that people's souls as well as their bodies need healing, and witnesses for Christ wherever she goes.

I suppose everyone has the same problem that we have with many of the new Christians. As one of our teachers aptly put it "they have no taste for Christian things and we must help them develop an appetite." Last year our hearts were especially heavy with this problem — so many were baptised who were indeed babes as far as knowledge is concerned. We determined to make some effort to help the women and children at least, and out of this has grown our "Homemakers Class" where a group of women from our Agricultural school population gather once a week for Christian fellowship. The first hour is spent in needlework. We

have just finished the top of a very lovely quilt for Mrs. Cummings. She has provided the material and will pay the class for the work on it. This money will be used in buying some more equipment. We have also made some garments, and done quite a bit of knitting and fancywork. Last year every baby on the farm blossomed out with a new brightly colored cap, made by its mother in sewing class. From now on only two or three at a time will be able to work on the quilt. The rest will make garments to be distributed among needy families at Christmas time. We have enough cloth to keep us busy for some time. This has been secured by digging through scrap baskets, and much of it has been given to us. Following the sewing period our school nurse gives a health talk. As most of the women are young mothers there is a lively interest in this class, and we are delighted to notice that they ask many questions now, whereas at first they simply listened. The last half hour is used for Bible Study, singing, and prayer. At least those who attend will be able to sing the Doxology and repeat the Lord's prayer when they attend church and prayer meeting. Our Bible Woman leads this class but, before she came, the wife of one of our clerks — herself a graduate of the Bible School — led it. Mrs. Cummings and I supervise this project, but we have some fine capable women among the wives of our Agricultural school overseers and teachers and clerks, and they are splendid help. Thus we all work together, and while the results fall far short of what we desire, yet we do feel that it has been worthwhile. If it does no other thing, it brings together a group who get to know one another better, and the fellowship we have in this period must surely add something worthwhile to our lives.

Many times in the past, some of our High School teachers (women) made the complaint that the work of the Women's Society always fell on the shoulders of a few, while there were many of the women who could and should take a larger part. This was all too true, and the saddest thing about it was that many of the women did not even trouble to come to the meetings, and thus had practically no knowledge of what the Society is doing. We tried at the beginning of the year to remedy this by dividing the Society into Committees putting every Christian woman on a committee whether she had ever attended a meeting or not. While anything like this takes hold slowly and painfully, yet we have begun to notice some results, and if we fan the spark of interest hard enough, we may see a definite and lasting improvement. I will mention some of the results thus far:

1. The programs of the Women's Meeting held on Saturdays, have improved noticeably and more women are taking an actual part. I was tremendously pleased about two weeks ago to see a woman taking part in the program who has never been known to attend any Christian gatherings except the children's party at Christmas time.

2. The church is more attractive — there are more flowers, and it has a tidy appearance never noticed when the job of getting it ready was left to the durwan. Plans are afoot to do even more to beautify it.

3. Many of the women have decided to have a prayer list, and not only pray for those on their lists but visit them and help them in every possible way.

4. More visiting and more personal work is being done. The "Evangelistic Committee" has decided to be responsible for a meeting every Sunday evening in some home where the members do not get out to regular meetings, either through indifference

or because of illness or for other reasons. These meetings will begin after the October Holidays when things are going normally again.

These are little things, and do not look very important among some of the big things that are being done in Burma, but anything that is done for His honor and glory, is a reason for rejoicing.

One of the happy experiences I have had this season was a visit to Taunggyi. I was so lonesome for our three girls that I was glad to have the excuse of not being too well, and needing a few days of change and rest, make it possible for me to go. I thoroughly enjoyed the few days I was there, and was impressed more forcibly than ever with the fact that we are lucky indeed to have a place like this for our children. As I watched them at work and at play I wished that every mother could be with me and see the happiness on the faces of the children. The attention and care that they get leaves nothing to be desired. I stole into the dormitory one evening after they had all gone to bed, to give my own three a last good-night kiss, and was surprised to find Miss Taylor in the dark sitting by a small girl's bed, rubbing a tired little back, and just "loving" her till she went off to sleep. I asked if anything was wrong, and Miss Taylor said, "No, only she seemed a bit tired to-night, and I wanted her to go to sleep happy." As I walked back to my room, my heart was full of thanksgiving that our little folks are in the care of people who find time in their busy lives to give them tenderness and love as well as necessary training and care.

We are thinking in terms of "Institute" these days. We hope to see many here from the various stations. We believe it will be worth their while to come.

Edna Smith.

Mongai

I seem to have left a false impression in my last article stating that all appropriations had been cut off in Mongnai. From the Woman's Committee we receive Rs. 34 a month and from the Reference Committee Rs. 100 per annum for repairs. The Reference Committee of course sanctions the appropriation from the Woman's Committee and this grant (which I had feared would be cut off and which I received with much thankfulness) has been very much appreciated. The Rs. 100 for repairs of course is applied only to that purpose, and for the care of the Mission bungalow so far. I apologize for any misconception my misstatement may have caused.

Our new school building is finished, and it is a fine looking structure. If it had all been built with new timber, and I had been a contractor, I should have hesitated to undertake the job at less than Rs. 8,000 and would then have felt that I was doing it very cheaply. Much of the timber from the two old Mission houses has been used, and I feel that we have done a very wise thing in so conserving them. The credit belongs to Mg Ba Chit, Dr. Ohn Shwe's brother, who conceived the idea, and drew up the plans, but so many of the local people and others have heartily joined in and helped us, that the amount still outstanding to our debit is only some Rs. 380 odd. Some pledges are still unpaid, and Ma Kyi Pyu will report to friends in Lower Burma, so that our prospects of clearing all, are very good. Help us if you can. We plan to have the dedication services on October 31 and I plan to call the building The Ohn Shwe Memorial, with a brass plate saying how he gave his life to save a woman who was being beaten to death, while he was erecting the building.

A. H. Henderson.

Toungoo

The past month has been filled with the ordinary work that has taken so much time, but had to be done. The Inspector of Schools visited the school. Then later came the Director of Public Instruction who seemed surprised that we did not have a high school and asked why we did not apply for one.

Through the kindness of Dr. Wyatt we have secured a Telugu preacher for a short time. He has got a school started among the children of the Telugu sweepers and is constantly visiting and preaching to the Telugus of the city. Part of the funds for his support have come from Dr. Wyatt, but the Telugus had been saving their collections for many months and these are going into his support and they are also now definitely making a monthly contribution towards his support.

Another visit to the north end of the field has shown some real interest and inquiries which we hope are going to develop into a real work and an outstation. Interest keeps, being manifest at the village where we opened up a school this year, and opposition has become bitter but the Christians are encouraged by the visits and prayers of our people. A Christian Sub-Divisional Officer will be visiting the village and this may be a help to encourage them. Some of them recently came in to the Sunday services and showed deep interest in the services and sermon. So we hold on to Christ for the blessing we want to come into their lives, believing that He is able to make them hold fast to their faith.

Lewis B. Rogers.

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Christ says, I do not need your services now, but the needy, the sick, the burdened ones — these need it — serve them in My Name.

J. R. Miller.

Thonze — Burman

Forgot to write last month; but did not have much to write about, just routine work day after day. Still it is the advantage we take of our contacts in these ordinary days that count. These unobtrusive opportunities that come may be more important than they seem. A few days ago I was buying a football in the bazaar. A Buddhist priest was standing by my side. I think we must have seemed friendly to each other. So we began to talk. I invited him to my home. He came once and has made another appointment to come again. Another priest, part Karen, but speaking only Burmese is interested too. The Pastor and some of the workers have visited him in a nearby Karen village.

But the outstanding event of the month was the Pastors' Bible class. We studied the Gospel of Mark, two hours a day. In the afternoon we studied our ten mission fields. One of the pastors said that after this we would know something about what we were praying for when we prayed for our mission work all over the world. Try it next year. You will be surprised at the interest they will take in the work of other fields.

Each evening, one of the visiting pastors gave one of their best sermons which was followed by reports from their fields or a prayer meeting or a testimony meeting. One night each one present told of the greatest joy of the year. I was surprised at the connection most of them had with the work in the Daily Vacation Bible Schools. These were not youngsters either, but preachers and other workers in their thirties, and forties, and sixties. It seemed as if the older they were the more joy they had in this work for the children. It looks as if this work had become indigenous on this field. One of the most enthusiastic hours of the meeting was the one in which we discussed our plans

or this work for the coming cold and ot season. We have four planned or the holidays of October. Since ve have not much money, we are oing to have them within walking listance and eat at home where it von't cost anything. They are all in or it. One of them is to be among ndians. Don't know how it will vork to run it in Burmese. But we re going to try it.

We finished up our Bible Class on he morning of Saturday, the 12th, nd went to Henzada in the evening o preach to the workers there on Sunday. What a fine congregation it was and what a fine prayer meeting n the evening at the mission house! Yes, that old barn has been turned nto a real house, almost a mansion, by the ingenuity of Cecil and Cecile. I would not have believed that it could be done if I had not seen it, and at a ridiculous low cost. It will last another generation. No danger of it falling over nor coming down.

Next on the Program are Committee meetings and the Convention. What a fine thing it would be if, at this time of lack of funds and small missionary force, we should all come back to our stations and start an evangelistic movement that shall include the whole church on fire with evangelism! No amount of money can produce it, but it will finance itself if it gets started. We are going to make a try for it in the six months that are left to us.

J. T. Latta.

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Letter

I'm spending the summer in good old Iowa. But old Iowa is in serious trouble just now, with heat and drought, and in some places grasshoppers; others have been destroyed by hail. The radio says to-day that it's the worst drought in fifty-five years. Minnesota has forest fires added to the rest. We too have farm fires. At least four times during this last week, we heard the siren calling out the firemen.

To-day is predicted as being the hottest day of the summer, so far, and evidently that is correct, as the thermometer at "our house" registers 115 degrees in the shade. There has been almost continuous terrific heat since before the 1st of July. The oats crop was very fair, but the corn will be not more than one-fourth its usual value.

The scrap over the presidential chair is getting under way. Prohibition is not the issue this year; but that issue will be resurrected yet, in a future election. The issue at present seems to be the farming and relief situation. Many farmers are "sore" over the fact that the Government forced them to destroy part of their oats crop, and now corn is a failure.

During July I spent two weeks at the Iowa Baptist Assembly, as an invited guest. So also did Miss Fern Rold of Assam and Rev. Geo. W. Carpenter of Africa. This is one of the most successful Assemblies in the United States, but this year the attendance was down, due perhaps to the intense heat. Even then, about four-hundred people were present. Rev. Newton H. Carman, cousin of Charity, and once a missionary in China, was Chancellor of the Assembly, and Dr. L. Foster Wood, once in Africa, was an instructor. Mr. Carpenter was a regular instructor also. It is no wonder that this Assembly is strong on Missions. I should have mentioned also, Mrs. Asquith, President of the Women's Missionary Work of the State, who is a leading factor in the Assembly.

I am expecting to spend the Fall and Winter in the Northern Baptist Theological Seminary, Chicago, beginning the middle of September.

Mary L. Parish.

Burma Pastors' Annual Conference

Henzada

Since our coming to Henzada the first of last June, the most inspiring thing which has happened in relation to our work here was the Pastors' Conference which we had just two weeks ago. We were brought so close to the realities and problems involved in mission work, and we might exclaim "what a task!" but how important it is to us. And what a wonderful task it is! The Conference with all these village pastors in from their villages was such a joy and thrill to us both. We had been told by many of the other missionaries that the Pastors' Conference would be one of the best ways to get in touch with those personalities with whom we would work while here in Henzada. So, we anticipated it very much.

The large, spacious veranda of the very old style bungalow in which we live was just the place to hold the Conference. The Conference group was not so very large but every day more people from in and near Henzada came to attend the different meetings held. And by Friday of that week we had a reasonably large group in attendance. Pastors came from all directions in the Henzada district, and by all modes of travel — some by train, steamboat, sampan, bicycle, and one man even walked a distance of 15 miles from his village, starting at 3 a.m. in order to be here on time for the Monday morning sessions. Two Chin pastors also came from the far northern part of the district. I'll never forget another old pastor, seventy-two years old; just the tone of his Burmese made me listen all the more when he preached. There were also young men who had entered the ministry not long ago. Two of these young men were not of the seminary very long but are not in churches at present. Why? Well, the lack of money in this field as in other places is so apparent. But when I see those two young men who are so capable and willing to work but no funds to start work in two more villages it makes me wonder what can be done.

Mr. Hobbs, U Ba Han, Daw Mary

This year we had three classes for our course of study. They were:

(1) "The Sermon on the Mount," as presented by U Bah Han from the Burman Seminary in Insein. It was indeed a real inspiration to have him with us for that week.

(2) "The Letter to the Galatians," conducted by Daw Mary, a fine Christian woman here in the Henzada church.

(3) "The Life of the Pastor," in which I considered the pastor and the use of his Bible, his prayer life, his home life, and his daily task. On two other afternoons I presented two book reviews. They were:

"The Manhood of the Master" by H. E. Fosdick and "The Master's Message for the New Day" by V. G. Burns. Both were filled with fine, rich devotional material as well as some challenging ideas relative to the life of our Master and Lord.

Besides the classes, we had early morning tours among groups of Buddhists each day; a period for recreation was set apart each afternoon following the class sessions; devotions in the morning centered about the general theme of "Being Disciples to our Master;" the devotional time in the afternoon was led by individual pastors. Each evening here at our home we invited everyone for evening worship which was followed by tea. It was a fine fellowship. One other feature which we had every afternoon was the Question Box. They dropped into a box any questions which they might have concerning religion in life, and then we discussed them together. I wish I could take space to give you a list of them. Even though many of them appeared to be merely theological, they were questions which are being asked by many Buddhists concerning the Christian Faith. Most of the questions grew right out of the men's personal experience in their work. But when I read a question like this one, I wonder what I truly should say: "What can be done for those pastors who do not have churches now?" How I wish I could make a more definite answer than just say "I will do my best" or "I hope the future has something for us all." It really causes one to think about the matter, doesn't it? Then, on Sunday of the 13th, we had a very special worship service when Mr. Latta, from Thonze, came over and preached for us. The various village pastors assisted in the service that day.

After the examination on the first of November, we will feel more free with our time and will be starting the regular touring about the villages, seeing the places where work is already located and new things which can be done and how. We both feel that the jungle work will certainly be a real thrill, especially after such a Conference. However, during the "rains" our contact here at the Henzada church has been close.

Not long ago we had a "housewarming" for the members of the church here. We had been in Henzada a very short time — just long enough to get things arranged and a bit organized in such a big house for only two people — then we invited the people into our home for a service and social time. During the course of the afternoon a number of little things were observed which showed us some of their customs and ways of doing things: These people never wear their shoes into the house — there was a mass of wooden sandals or shoes at the bottom of the stairs and all the way up to the veranda. We have wondered how in the world they tell them apart when they come out, there being so many people present. When they had entered the living room, they tip-toed so gently across the mats and then sat down in the cross-legged fashion, but so graceful — especially the women and girls. Their legs just seem to disappear into nothing. What a colorful sight it was to see the different longyis, for they always wear the brightest shades and hues — very seldom black, dark blue and brown, but rather red, green, orange, light blue, flowered materials and so on are preferred. After a short greeting of each other, we began the worship together by singing hymns. Prayers were offered, the Bible read by one of the church members, the pastor gave a short talk on a psalm, a quartette was sung, a few more prayed, another hymn was sung, I spoke a few words of their always being welcome to our home, and a prayer and hymn closed the worship time. But how they did enjoy the Burmese food which follow-

ed: it was chicken curry with a flat cake or bread which is almost like pancakes. Lemonade tasted very good for it was a warm afternoon. About sixty-five came, among whom were some Buddhist men who were with one of the Christians. They seemed to be very interested and I was very glad that they came. Later that same week when some of the young people of the Christian Endeavour were holding a Sunday School out in a nearby village, those same men were present. Both Cecile and I do hope that our home can be of real value in our Christian work here in Burma. We would strive to create a Christian spirit where all will be welcome in the true spirit of Christ's friendship for all men.

Cecile and Cecil Hobbs.

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Notice

1. *The Evaluation Report.*

All those who purpose to submit comments on the Evaluation Report to be included in the summaries being issued by the Committee preparing them must get their contributions in before the end of this month. We shall need time to get this material into the hands of those for whom it is being prepared before Dr. Howard's arrival, and they will need time to digest it. Please observe the instructions issued in the previous letter from the Committee and save us much time and expense by sending in your comments in triplicate, comment on one section at a time etc

Field Secretary.

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All appropriations from Burma Baptist Convention Funds have had to be reduced by 20 per cent in order to run on a safe margin for the ensuing year. Will all who have received such funds therefore please plan on receiving 80 per cent of last years amounts.

E. T. Fletcher,

Treasurer, B. B. M. Convention.

Kutkai — Kachin

The work at Kutkai keeps us all busy at the tasks which somehow come along every day, and we never do get caught up. The week-end work of the twenty-two pupils in the seventeen villages which are visited each week, is always interesting. You know of course that the pupils must walk to these villages, but perhaps you do not know that the nearest one is five miles away and the furtherest one twelve miles. To walk twenty-four miles every week-end might be one cause which keeps them all so "fit," though Mr. Geis says it is because they have such a variety of nice vegetables to eat every day. Doubtless both make their contribution to the good health of the pupils of the Bible Training School. In looking over the last two weeks' reports we find that the first week 1236 people attended all the meetings held in the seventeen villages, and the second week 1333 people. The collections brought in for the general work amounted to Rs. 3-8 one week and Rs. 4-2 the next. Nat altars in three houses were removed in this time. In one week the pupils reported twelve various things done and the next nineteen. These include: teaching of hymns, reading, praying the Lord's Prayer and other prayers, helping in the cooking, carrying water and wood, and teaching the games Ma Hannah taught here to the children. In all these ways they become not only friends, but one of the whole village family. One boy has twice brought wonderful heads of lettuce from his village grown on the plot of land in charge of the Bible school pupil and his village helpers. He says he had enough lettuce and beets for all in the village. The American Bantam corn would have been enough, he says, to go around also, but the dogs took a liking to it and ate it during the night while the gardeners were sleeping.

Ma Hannah was with us for more than two weeks. She had three classes each day, and she told us that the pupils were so eager to learn the various things she had to tell them that she didn't have time to be tired. She was a delightful guest in our home.

The Namhkam District Pastors and Teachers Class will meet here in Kutkai this year. A bamboo, thatch roofed meeting place has been erected, to seat about five hundred, as the little chapel in the town is not big enough. At our general meeting, when the village people come to Kutkai, instead of the pupils going to the villages, once every two months, the town chapel is full to overflowing, and it has happened several times that there were as many people sitting outside, around the chapel, as there were inside. So after the Pastors' Class we will use this building on our compound, for this general meeting. For this building the nearby villages contributed the bamboo, and carried it to the cart roads, and those in Government service here paid for the cart hire to Kutkai. The building itself was erected by the pupils of the Bible Training School.

The compound is looking very fine just now, from the ten feet high corn in the lower garden to the ten feet high sunflowers in the upper garden, near our house. The sweet potatoes are busy covering a big plot of ground, and the pumpkins are beginning to ripen. Last year we had a celebration when we shared our eight grapes with the Assistant Superintendent and his wife. This year we counted no less than twenty bunches on each of our four vines. We were already working up an appetite for the next celebration when, lo and behold, one morning when we came to the vines we found that the eighth plague of Egypt (locusts) had stripped the vines of all their leaves, and with it went our hopes for grapes! However, our four American grape fruits are bearing in all nineteen fruits and we have set our hopes on these.

We seem to have run to lavendar flowers this year, but the many colored zinnias growing on each side of our road from the lower gate to the gate near our house, a distance of about one hundred yards, look very nice against the background of these lavendar cleomes. We have a fine dark blue morning glory, which Mr. Rogers sent to us last year, and that is covering its own trellis, besides sending out long runners on the ground. The lavendar and white hybiscus did very well this year. The houses, with their green roofs blend right into this mass of color, and from a distance blend beautifully with the green mountains all around us. We find it getting a bit cooler, and a fire in the grate feels good and looks cheerful. We so often say with the Psalmist "Our lines have fallen in pleasant places," and we thank God for all His goodness to us, and that we have the privilege of being in this wonderful place.

In view of the letter dated December 2nd, 1935, sent out to us by the Secretaries, I believe that the Evaluation Study dated 3-6-36 is a sincere and honest endeavour on the part of the Committee at home to square our income with our out-go. I therefore, believe *firstly*, that these Christian men sincerely sought God's plan in working out this study. They were confronted with facts, and they sought guidance to adjust the conduct of the mission work in the light of these facts. *Secondly*, from a study of the letter of December 2, 1935, I am sure that these men had faith in God that His Holy Spirit would work upon the hearts of the churches to increase their contributions, within the next three years. *Thirdly*, the closing of Mission Stations is nothing new in the history of the church. Our Lord Himself and His disciples put in much time and effort in the

cities of Chorazin, Bethsaida and Capernaum, and yet see His terrible indictment against these cities for having rejected His message of salvation. It is good for us to remember that the worker in this case was Jesus Christ Himself, and that He had worked there probably less than three years. I am sure no one would be happier than the Committee that worked out this Evaluation Study if we could give them some definite plans, but they must be plans that square with the financial condition.

The Geises.

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Notice

2. The Tellers report on the Conference election was confirmed and declared by the Reference Committee. Number of ballots sent out was 124. Number of votes cast was 105.

	Term expires
President—Dr. J. H. Telford	
Vice-President—Rev. J. M. Smith	
Recording Secretary Rev. E. T. Fletcher	
Field Secretary—Dr. C. E. Chaney	
Ref. Com. Upper Burma—Mr. W. H. Cummings	1939
Ref. Com. Rangoon-Insein—Dr. H. O. Wyatt	1939
Ref. Com. Rest of Burma—Rev. E. T. Fletcher	1937
Ref. Com. W. Bd. Rangoon—Miss G. Maine	1939
Press Advisory Board—Mr. D. O. Smith	1939
B. J. C.—Rev. M. C. Parish	1939
Gov. Body Judson College—Dr. G. D. Josif	1939
American School Committee	
Mrs. G. D. Josif	
Rev. J. M. Smith	

3. R. C. vote.

"The next Missionary Conference should open on the evening of April 10, 1937, at Taunggyi."

Field Secretary.

Burma's Educational Future

There is special significance in the fact that the latest survey of education in Burma should have been made on the eve of separation and the introduction of the new reforms. It is the earnest prayer of all lovers of Burma that with the achievement of this larger political freedom she may also be well-launched on the road to secure that greater freedom which can come to a nation only through adequate and vital education. The improvement in the economic condition of the country and the added financial resources which will accrue to her as a result of separation from India should make possible an extension of educational facilities. The argument for *more* educational facilities need hardly be laboured when we take into account the fact that out of a million and a quarter children between the ages 6 and 11 only 300,000 attend schools of any kind. It is just as unnecessary to stress the need for *better* education if we take into account the fact that of this number two-thirds attend monastic and unrecognized schools, and the further fact of very great "wastage" of those who actually enter a school. Of those who study in Standard I about 75 per cent withdraw at the end of that first year; or taking the whole primary department nearly 90 per cent of those entering Standard I fail to complete Standard IV, in vernacular schools. Regarding a four year course as a minimum to qualify for literacy, according to educational as distinguished from census standards, it is evident that the claim for a high percentage of literacy in Burma has been overdone. And such "literacy, according to the standard required in census returns, is an inadequate equipment for modern life and for the exercise of local and national self-governing powers and functions."

Of course all this is really no news, but it has taken the "Campbell

Report" (*) to bring these facts into public light more vividly than any other survey or study on education in Burma has done before. The report marks an important milestone on the educational road of the country. It is not too much to hope that its influence here will be comparable to that of the three "Hadow Reports" in England, the influence of which, direct and indirect, is easily traced in the present report. The "Hadow Reports" have re-oriented educational aims and re-vitalized instruction in England, and it is the sincere desire of many that the "Campbell Report" may do something like that for education in Burma.

It is impossible, in the limited space of these pages, to give an adequate review or summary of the report, and no matter how adequate the summary may be it cannot serve as a substitute for the careful study of the report itself. Only a few of the major proposals of the report may be noted here.

1. Unification of all schools. At present only the vernacular schools have statutory basis; hence the report proposes that all three systems of schools, Vernacular, Anglo-vernacular and, English, should be unified and given statutory basis. The control of the unified system will be in the hands of a Central Board of Education, consisting of not less than half the number of Ministers and with the Minister of Education as President. This Board will be aided by an Advisory Committee composed of representatives of the different bodies concerned with education in Burma. It will be the fundamental function of this Board to "control, supervise, and co-ordinate the public service of education," and to undertake the necessary measures to secure the financial support needed for education from the Legislature and from local authorities, and distribute it to schools under its control. Its work will be on the basis of a national system of education "accessible on a basis of equal opportunity to every person capable of profiting by it." Under these proposals the present system of leaving the control of Vernacular schools in the hands of District Boards and other local authorities, and with no financial aid from the central treasury, will be done away with. The central Government will be associated with the local authorities both in the control and the financial support of education. Thus local initiative will be encouraged and at the same time the schools in the most remote villages will be in direct and vital contact with the educational services which the central Board will make available regarding curricula, methods of teaching, various aids to instruction, and periodic and regular information that will help the conscientious village teacher to constantly improve his work. In the same spirit it is recommended that the inspectors of the future should not be burdened with administrative duties, but should be given the freedom and the time needed for the more vital educational functions of advice and supervision.

2. Compulsory Education. The report takes the position that the country is not yet ready for compulsory education, either financially or psychologically. It recommends instead, that the principle of "compulsory attendance" be applied to the pupils who enroll voluntarily in a Recognized Vernacular school. The parents would have to undertake that they will leave their children in school for at least three years, failing which they would come under the penalties provided by law established for this purpose. This principle of compulsory attendance would not be introduced as a central measure to apply to all parts of the country, but would be voted by the Local Education Authorities under Local Option.

* Report of the Vernacular and Vocational Education Reorganization Committee; Government Press, Rangoon, 1936.

3. Curricula Reorganization. It is on the problems of the curriculum that the report makes its most significant proposals. It takes note of the diminishing differentiation between the Vernacular and the other systems of schools in recent years and approves of this course as a natural one, with the warning, however, that it is necessary to control the process towards a systematic co-ordination of the work of the different schools and at the different stages. "But something more is necessary and we conceive that reorganization of the schools and of the curricula of the co-ordinated system of schools to relate education to life and occupation in Burma is of vital importance." With this end in view the report sets down a few basic propositions, which the Committee considers cardinal, and which "have ample authority in common-sense as well as in expert opinion." For the latter the reader is referred to the Hadow Reports and to similar reports on educational reconstruction now going on in many parts of the world. These are the major items in these basic or cardinal propositions: —

(1) Age 11 or 12 marks the end of childhood and up to that time instruction requires a definite technique suited to the growth and development of the child.

(2) Similarly, children beyond 11 or 12 and up to about 18 require different methods of instruction from those in the lower age group, as well as from those above 18.

(3) It is desirable that all children should receive a sound elementary education; that as many as possible continue in school to the age of 15, and that those who can profit by it should continue their education in vocational institutions or the University, but University education should not be undertaken before the age of 18. "The dictum each according to his ability must qualify within reasonable limits, and according to modern concepts, the dictum equal opportu nity for all."

(4) "The major task of educatio in Burma is to help towards th establishment of economic securit and the improvement of living condi tions in the village. The wealth o the villagers in health, in fullness o life and in the amenities of living ca be increased in manifold ways. Education alone can remove th obstacles which stand in the way c attaining this fuller life, chief amon which are ancient prejudice an ignorance. It can do so only as th curricula is reconstructed so as "t imbue pupils and teachers with livin and practical knowledge and a desir not only to improve the economi return of labour and land, but als the social life and leisure of the con munity. Education in being function can be a dynamic force in the vi lages."

Based upon these considerations th report proposes the reorganization c the three systems, doing away wit the present vertical divisions betwee them and co-ordinating them into unified system with horizontal gra ings, so that the education of th children will lead to the ends con mon to all the systems of school The whole educational system w consist of the following levels an branches: —

(1) Primary Schools, Standards II, III, IV, V, for children ages 6 — 11.

(2) Post-primary schools, Sta dards VI, VII, VIII, IX, f children of ages 12 — 15.

(3) *a.* Handicraft Schools an Vocational Institutions.
b. Pre-university schools, Sta dards X, XI, XII, f pupils of ages 15 — 18.

(4) *a.* The University for pup 18 years of age and ove with courses leading degrees in Arts, Science Education, Engineerin

Forestry, Medicine and Surgery, and Law.

b. Other Vocational Training.

The above unified system will make possible the continuance of children's education in accordance with their individual needs and abilities, beyond the primary and post-primary stages.

It is well to note here what the committee sets down as the purpose of each of these schools, particularly of the primary and post-primary schools intended for general education. For a definition of the purpose of the primary school the report accepts the statement of the Hadow Report, namely "to form and strengthen the character and to develop the intelligence of the children entrusted to it, and to make the best use of the school years available, in assisting both boys and girls, according to their different needs, to fit themselves, practically as well as intellectually, for the work of life." To achieve this purpose the primary school must train children in habits of observation and clear reasoning; arouse in them a living interest in the ideals and achievements of mankind, through the literature of their own and other countries; give them command of language and other fundamental skills; foster a real interest in and taste for good reading; aid the development of hand and eye activities through suitable forms of practical work and manual instruction; lay the foundation for development of habits of industry, self-control and perseverence; teach them the simple laws of health and give them ample chance to practice these in games and other forms of physical activity, and in all these matters enlist the help and co-operation of the parents and the homes of the children.

The post-primary schools are intended essentially as schools for "liberal" education. They are not to be vocational schools, although "realistic bias towards the activities and life of the environment of the schools is necessary to enable them to play a constructive role." The report refers to the Hadow Report on the Education of the Adolescent which conceives that there are "three great ends of human life and activity" which the post-primary school should promote. One of these ends is the forming and the strengthening of character at the time of youth's most favourable period. Another is "the training of boys and girls to delight in pursuits and rejoice in accomplishments — work in music and art; work in wood and in metals; work in literature and the record of human history — which may become the recreations and ornaments of hours of leisure in maturer years." And the third great end is "the awakening and guiding of the practical intelligence, for the better and more skilled service of the community in all its multiple business and complex affairs — an end which cannot be dismissed as 'utilitarian' in any country."

So far as outer reorganization of schools is concerned the Campbell Report makes perhaps its most radical proposals in connection with pre-university schools and the postponment of University entrance to a later age. The present Tenth Standard would be added to what are roughly the first two years of the present College course, to form a new division in the educational scheme. Those who will go out of these schools will then have a three years' course in the University. Actually it will mean the addition of one year only to the total period required at present for a student to pass through the University. While this may seem a radical proposal it is one that is much more in line with actualities, and it might be thought even more realistic if the proposals of this committee had made the University course a four-year one, instead of three-year. A very tentative study which further investigation will likely confirm, indicates that the great majority of students do not

pass the high school final examination with one trial, but must have two or more trials. The lengthening of the whole educational course leading to a University degree to twelve years would seem to be only the part of wisdom. This would be in line with what actually is needed in perhaps the great majority of cases, and in harmony with the educational systems in many other countries, as for example in the United States.

Under the proposed scheme pupils who will not go to the pre-university schools can continue their education in Handicraft Schools and Vocational Institutions. Similarly, there will be higher vocational schools parallel to the University courses for those who seek such vocational training. It is the aim of the proposals to widen the scope of "secondary education" so that those who do not aim at a University course are nevertheless enabled to seek the education which their needs and abilities dictate, but which will not be inferior in cultural value.

4. The Place of English in the Curriculum. The Campbell Report proceeds on the acceptance of the principle that "no child should commence to learn a second language until he has acquired some grip of his mother-tongue." Because of this principle and also in order to facilitate the transfer of pupils from Vernacular to Anglo-vernacular Schools the report is against the introduction of the teaching of English before the Fourth Standard. It further proposes that all instruction in the primary school (*i.e.* new notation incl. V) should be in the mother-tongue. The reason for delaying any English instruction till after Third Standard can be readily understood so far as the transfer difficulty is concerned. The suggestion that all instruction in other subjects than the second language should be in the mother-tongue will also be generally accepted. But the question of introducing English from the First Standard, or even Kindergarten, if only conversational English, is a very controversial one. However, the report has a mass of authoritative opinion on its side and its proposals need to be given due weight.

5. Other Subjects. Aside from the "Three Rs." the report emphasises Nature Study, Hygiene, Handicrafts, and Physical Education for the courses in the Primary School. Handicrafts is allotted more time than any other single subject, which indicates the importance the committee attaches to the value of that work. Similar prominence is given to it in the Post-Primary School, in which no instruction is given in a second language, while the time allotted to it in schools in which a second language is taught is somewhat reduced.

6. Examinations. If the Campbell Report had done nothing else than to bring into serious question the value of the present examination system in Burma, it would still have rendered a great service to public education. The report is by no means radical on this subject. In fact, from the standpoint of the Anglo-vernacular and English schools, where now only one external examination exists, at the end of Standard X, it would seem that the report is too partial to examinations, since it proposes to have an external examination at the end of the primary course and another one at the end of the post-primary course, as well as a third at the end of the pre-university course. The last one would be conducted by the University purely for matriculation purposes; the University would prescribe the courses leading to that examination as well. The two lower examinations would have nothing to do with University requirements, but would permit of the freedom necessary to adjust courses to the various functions of the post-primary school and the needs of the pupils. The examination at the end of the primary school would be a simple one, writ-

en and oral, in language, arithmetic nd geography. Knowing something bout the tendency of external xaminations to dictate and control ourses and directly and indirectly nfluence teaching methods in a nechanical way, one is permitted to loubt the wisdom of such external xaminations below the matriculation tage.

The report is clear enough on the our-fold evil effects which external xaminations tend to produce upon ducation; in this the report gives the erdict of the International Commis- ion on Examinations, published by he New Education Fellowship in 1935. As regards *curriculum,* exter- al examinations tend to stereotype he school programme and become he sole aim and end. Changes are difficult to introduce and only after prolonged struggles with examining odies. They test chiefly intellectual r "academic" attainment, leaving ut the practical and the aesthetic, though these phases are at least as important. They tend to encourage a situation in which certain subjects are given a place in the curriculum ut of all proportion to their value to he pupils. As regards *methods,* examinations tend to test only the mechanical side of a subject, thus ver-emphasizing memorization and assimilation of mere facts. Pupils are trained to reproduce what they have memorized instead of learning to use reference materials as they must do in later life. They prevent proper and natural correlation of sub- jects, since they hinder or make diffi- cult the bringing together of a num- ber of different fields of study into a combined course. Where the exam- ination at the end of the secondary course is in the hands of the Univer- sity all these evils are greatly increas- ed since the University specializes in the kind of work suitable only for the "academic" type of boy or girl, and they are not all of that type. Such a situation makes very difficult any ef- forts on the part of teachers to devel- op and to use up-to-date methods of instruction, based upon spontaneous interests and needs of pupils. As to the effect on the *pupils,* examinations encourage them to cram. A Belgian professor has explained cramming as "the stuffing of one's head with an enormous quantity of matter, in a very limited time, having recourse to purely artificial means, by an intensive effort of memory, and with no attempt at grasping the subject." How accurately that describes so much of the "education" going on in our schools to-day! Examinations encourage the pupil to think of the examination as the sole aim of educa- tion, and a premium is set on even dishonest ways of achieving the end. They cause the neglect of gifts the pupils may have which are not taken account of in examining. Pupils are not encouraged to master their sub- ject; the pass in an examination be- comes the limit of their endeavour. They lose their natural curiosity and initiative. Examinations are not with- out their evil effects on the *teacher.* He is forced to keep his eyes on examinations, as they are so import- ant, and loses sight of more vital educational ideals. He is judged by the results he achieves, through his pupils, in examinations, and is thus tempted to adopt any methods as a short-cut to this single aim, even though of questionable educational value. The specialist who can drill his pupils to answer particular types of examinations is held in esteem above a teacher whose work may have far greater educational value. Finally, and perhaps worst of all, "the external examination acts as a clamp upon the teacher's imagination. It deprives him constantly of the op- portunity of relating his teaching to the immediate environment and individual needs of his pupils, thus robbing him of a continuous living interest in his work. In consequence he tends to become a cog in the

examination wheel instead of an artist in education."

In the light of these evils so well recognized to-day by educational authorities, what does the Campbell Report propose to do about examinations? It concludes that though they may be an evil they are still a necessary evil. However, it does make proposals which if carried out will lessen the hold of the examinations on the schools, will give schools greater autonomy to arrange their courses, will give teachers much greater scope for imagination in their work, and will enable children to be judged on the basis of a more comprehensive understanding of their nature and abilities, as revealed in a continuous and more accurate record of their attainments over a long period of school life.

7. The Teacher. The report well says that "the crux of all educational reform is the training of teachers." It will be sufficient here to state that the proposals in the report concerning the training of teachers are in harmony with the plan and spirit of the whole scheme. The more practical and aesthetic subjects are to be given a much larger place in the training programme, as is also educational and child psychology. Women are recommended as far better suited as teachers in the primary school than men — a very sound observation. More adequate training is needed, and under the proposals a minimum of two-years' training would follow a pass by the Ninth Standard; this would be regarded as the lowest qualification, or minimum, for all future teachers in Vernacular schools.

8. Conclusion. A careful reading of the report leaves one with the conviction that if its proposals could be carried out Burma would be a long way ahead of where she is to-day educationally. The report is not blind to the many difficulties in the way of educational progress, but it rightly insists that authorities should clearly define the aims and objectives o education and should fearlessly se about to reconstruct the existing sys tem in line with these ends, for, t quote the report again, "the develop ment of function is neglected by th existing system in its obsession wit the provision of knowledge that ca be tested by examination." Burm is behind many other countries in thi work of educational reconstructio "Elsewhere reconstruction is in prog ress. Time is ripe for reconstruc tion in Burma. Elsewhere, the pre dominating idea of the systems unde reconstruction is that education shoul be designed to develop the social eff ciency of the individual and to th end to develop the abilities, aptitude habits, skills and facts of knowledg necessary for the society and enviro ment in which the pupil will play h part as a citizen."

What are the prospects that thes proposals will be seriously conside ed? There are so many contingen cies that it is unsafe to prophes But it is certain that both public opi ion and educational people are mo in a mood to-day for changes than any other time in recent years. would be strange if this were not s in Burma, when it is true of all par of the world and when great progre has been made in educational reco struction elsewhere.

What can we do to aid and haste educational reconstruction here? Fir of all, it goes without saying th everyone who has any part in educ tion should study the report carefu ly, and should make it a subject discussion in teachers' meetings. the next place, the report has creat an atmosphere in official circles, which educational experiments alo more progressive lines will be we comed. It has caused us to lose son of our alibis! We should be in th vanguard!

Geo. D. Josi